

THE

GUIDE TO HOLINESS.

NOVEMBER, 1853.

SELECTED.

THE NATURE, ATTAINABILITY, AND BLISS OF HOLINESS.

FROM LOWREY'S POSITIVE THEOLOGY.

[Concluded from our last.]

We proceed now to prove it ATTAINABLE. But as it is an axiom in Christian doctrine, that no man is qualified for heaven without holiness, we have only to prove that the attainment may *precede* death. If entire holiness is impossible before the moment of dissolution, the impossibility must be created by one of four causes.

First. A lack of *power* in God to accomplish a work so universal and thorough. This will not be insisted upon, as the Savior asserts: "With God all things are possible." And the apostle predicates of Christ, that "he is able to save to the uttermost, all that come unto God by him."

If it be admitted that God is able, a second cause, it may be supposed, is a want of *willingness* to exterminate all sin, during the currency of life. But this can not be assumed without involving the shocking conclusion, that the continuance of some impurity is the pleasure of God. Moreover, the hypothesis positively contradicts the apostle, who declares, "It is the *will* of God, even your sanctification."

If it be acknowledged that such is the *will* of God, it may be

supposed, thirdly, that the entire purity of the soul is *incompatible* with its *connection* with the body, and that the work cannot be completed till matter and spirit are dissevered by death.

This position will be abandoned when we consider the antiscipitural sequence involved in it. It supposes the seat of sin, and fountain of vice, resides in the flesh, and is virtually a revival of the heathen philosophy which taught the depravity of matter, and traced all evil and human infirmity to that source. The Bible teaches, however, that the soul is the seat of sin.

But, as a last resort, it may be assumed, that the covenant of grace, though founded upon the atonement, *does not provide for, and tender* to us, entire holiness at so early a date. This question must be settled by a direct appeal to the Scriptures. And as *prima facie* evidence in glancing over the Bible, one cannot fail to be struck with the absence of all proof that holiness is a concomitant of death. There is not a solitary passage authorizing us to expect sanctification at death, that may not be pleaded at any previous period.

But that holiness is attainable at a period anterior to death, may be argued, first, from the undeniable fact that God, in the present tense, *commands* us to be so, in the most unqualified terms.

"Be ye holy, for I am holy;" "Be ye therefore perfect, even as your Father which is in heaven is perfect;" "Let us cleanse ourselves from *all* filthiness of the flesh and spirit, perfecting holiness in the fear of God." If these precepts have any force, they impose a most positive obligation upon us to be holy. If the atonement has not rendered this blessing attainable, could the Lord, with any consistency, make it our duty to live in the enjoyment of it? If indwelling sin is unavoidable, could the command be reconciled with the common and lowest principles of justice? Could you, as a father, command a child to do an utter impossibility?

We may found another argument, in our favor, upon the *promises of Scripture*, in relation to this blessing.

God promises holiness in the most unequivocal terms. He asserts, by the prophet Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness

and from all your idols will I cleanse you ;” “ If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ;” “ But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth from all sin.” Does God mean to tantalize man by these promises ? And could he be exonerated from such a charge if freedom from all sin and unrighteousness were not attainable ? If it be conceded that these were promises of entire cleansing from sin, does it not imply that God is wanting in sincerity and truth to deny the attainableness of the blessing ? Could you reconcile it with common honesty to promise a child a benefit which you knew and designed he should not realize at the time it was promised ?

Further proof is deducible from the fact that the apostle *prayed* for the blessing, and the Savior *taught* us to pray for it.

Under the infallible guidance of inspiration the apostle prays, “ The very God of peace sanctify you wholly.” If you are not prepared to charge the inspired apostle with committing a blunder in praying for the accomplishment of an impossibility, we must concede that this prayer teaches the attainability of entire sanctification ; for if to be sanctified wholly is not possible, he might as well have prayed that the God of peace would convert them into the highest order of angels. So a petition in our Lord’s prayer implies the attainability of freedom from sin. He instructs us to pray, “ Thy will be done on earth as it is done in heaven.” Here the standard of moral rectitude and service, as the first blush of the subject indicates, is placed sublimely high. The work to be done is the will of God ; the model service is that of holy angels. This being our lofty standard and pattern of obedience, it follows — if it “ is the will of God even our sanctification,” and if angels do not mingle sin with the performance of duty — that our Lord instructs us to pray for and expect to live without committing known, voluntary sin. If the attainability of entire holiness be a visionary point, a mere figment that can never be realized, can the putting this prayer into our lips be harmonized with sincerity and truth ? To the same point is the prayer of Christ to the Father : “ Sanctify them through thy truth ; thy word is truth.”

It only remains to be demonstrated that this high degree of moral sanctity may be enjoyed *long before* the moment of death.

This can be most triumphantly accomplished by appealing to those passages which represent the production of divine fruits, and the performance of duties, as succeeding the attainment of the blessing. "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." In this case, the persons addressed are pronounced, at the present moment, *servants* to God and *free from sin*; and yet, subsequently to this extermination of impurity, they have fruit unto holiness; that is, a holy life succeeds a holy state. This requires the lapse of time, and, consequently, proves holiness attainable before death.

Upon the realization of this great gift, heaven is not immediate and synchronical, but prospective, the object of faith and hope: "The *end* everlasting life." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." According to this text, the object of Christ's death is to effect a complete redemption from *all* iniquity, and purify a people unto himself. But after this entire redemption, they are presumed to sustain a peculiar character, and to be zealous of good works. This will require the currency of time, and, therefore, demonstrates that entire holiness may precede death. As further proof, take the apostle's prayer, already cited in part: "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." The apostle implores two cardinal blessings. First. Complete sanctification. Second. Preservation in that hallowed state till Christ shall come for the holy subject. This supposes a period will transpire after we are wholly sanctified, during which preserving grace will be called into requisition.

To the same point is the apostle's doctrine to the Romans: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Here the crucifixion of the old man and the destruction of the body of sin are mentioned as provided for; not that

we may instantly expire and soar to the throne of God, but that *henceforth* we should not serve sin. We conclude, therefore, that the time for the realization of entire holiness can not be referred to death, nor placed beyond the limit of the present life; but it is the precious privilege and imperious duty of all, *now* and *henceforth*, to be free from sin. Weighty obligations command us to possess a pure heart and wear robes of external conduct "without spot, or wrinkle, or any such thing."

The *result* of such a pure and stainless heart is blessedness, present and anticipative.

They shall see God. They shall behold the resplendent glory of his person. "Blessed are the pure in heart; for they shall see God." Nor is there any thing unphilosophical in this hypothesis, or promised vision. God is now invisible, not because he is a phantom, a nonentity, but on account of the grossness and imperfection of our senses. Deity, though a pure spirit, has an essence, an organism, and powers. Therefore, he may be an object of vision, when our perceptions are improved by the responsive refinements of the celestial state. A pure heart creates such a fitness between the percipient and the object perceived, it unvails the face of the Eternal, and results in "seeing him as he is," invisible. "Now we see through a glass darkly, but then face to face."

When the infinite Spirit becomes an object of vision, like matter, these thoughts may occupy our minds, as we gaze upon the complexities of his existence. There is the great POWER and causation that impelled into being and order the matter and spirit which crowd the sweep of immensity. There is the uncreated flame of light and perfection that lit up, like so many brilliant stars, the various orders of human and angelic intelligences. There is the abyssmal depth of love and mercy which shed the countless blessings of redemption, like pure dew-drops, upon the face of the moral world. But to see God does not consist in a bare sight of the Supreme. The expression signifies to partake of and enjoy. The pure in heart have a strange union and fellowship with God here. It is consummated and eternalized after death. The Lord is your rest and portion.

A pure heart is the qualification and security for heaven. This quality alone will raise to the skies ; the want of it depress to hell. Mark the devotee to fashion and pleasure — not the base, but that moral, fascinating young lady. She sports religion, health, and life away. Flattered, caressed, and idolized through life, she dies lamented. Her coffin and shroud are costly ; her funeral procession large, respectful, affected. A marble monument and flowers beautify her grave. But, dying without a pure heart, she sinks to hell. God, being holy, is no congenial spirit. Her soul gravitates to the kindred society of depraved beings.

Mark the man of affluence — the servant and worshiper of mammon — not the dishonest and miserly, but the just and honorable. He lives in a lordly mansion ; he rides in imposing splendor ; he compels an obeisance and tokens of respect by the princely weight of his purse. He dies. The event is heralded throughout the length and breadth of the land. Multitudes follow him to the grave, envious of his pleasures in life and of his name and influence in death. But that man, with all his wealth, could not purchase the vision of God. Dying without a pure heart, he goes from his lordly mansion, stripped of all that gave him distinction in life. He passes eternity, bankrupt and pauperized, in hell.

Mark the man of civic distinction — the man ambitious of power, fame, praise. He gains this his chief good. He lives amid deafening applause ; he ascends the loftiest summit of political elevation ; he fills the highest office in the gift of the nation ; his word makes a nation quail and the world tremble ; he lives in luxury and magnificence. He dies, and, after lying in state four or five days, is buried with imposing ceremonies. He is gone, lacking nothing but a pure heart. Where is he ? in heaven ? No. Does he see God ? No. He plunged from the apex of human glory into hell. He exchanged the applause of his fellows for the imprecations of fiends. He closed his eyes on the grandeur of state to open them upon the black and dismal horrors of the “ place prepared for the devil and his angels.”

But now, “ mark the perfect man, and behold the upright.” See that Christian female, born in obscurity, raised without the advantages of an education, the prey of disease from the cradle to

the grave. She lives in a little, old, dilapidated house, situate on an alley — the house open, smoky, and pestiferous. Worldly pleasure she has none ; wealth she has none ; celebrity she has none. She has nothing but a pure heart. She dies ; the cheapest coffin and shroud are prepared ; a half dozen attend her funeral ; three or four kind friends follow the hearse, unnoticed, through the din of crowded streets, to the distant graveyard. She is hastily buried ; but no marble slab or stone marks the place of her dust. A day passes, and she is forgotten. But where is her pure soul ? Where is her spiritual, immortal self ? In heaven. She sees God ; she beholds the glory of the Redeemer, and sits with him on his throne ; she is a congenial spirit and companion of angels — an heir of God — a citizen of heaven. She lives and learns, advances in moral and intellectual grandeur, and drinks in the bliss of Deity forever.

ORIGINAL.

“THE VALLEY AND SHADOW OF DEATH.”

BY ELLIVNERG.

DEATH! What an encouraging word to the Christian ! to those who “love his appearing.” Paul says, “Death is yours.” Blessed possession. But did you ever approach the death valley ? Yea, in fancy I trod its cold precincts. By faith I neared its dark portals. Suddenly they lighted up, and why ? There were my prayers ! Golden lamps shone brightly on either side ; and on them was inscribed, in characters of living light, “FINALLY SAVE ME IN THY KINGDOM.” Instead of the shadow of death there was a halo of glory, which foreshadowed the coming of the “light of the world.” Quickly those lamps disappeared. My Savior descended in robes of glory, and bore me from the “valley” up the “shining way ;” —

“Where rivers of pleasure flow bright o’er the plains,
And the noontide of glory eternally reigns !”

Nov. 10th, 1852.

ORIGINAL.

THE REFLEX INFLUENCE OF HOLINESS.

BY PAROIKOS.

DEAR BRO. DEGEN:—While sojourning at a pleasant watering place in the mountain country of Virginia, in quest of health, I have concluded to write a little for the Guide. I have selected the subject announced in the caption, hoping it may suggest, at least, some profitable thoughts to those who have recently experienced full redemption through the atoning blood of Christ.

HOLY living is the internal and outward development of holiness. Holiness—as an all-controlling principle of the life, as a living reality to be believed and confided in, and as a sentiment always to be cherished and realized, is characterized, as a matter of human experience, by many phases, from its earliest developments to its final consummation in glory. It composes all the mysteries of godliness. Hence it is, that so many things occur in the experience of the Christian pilgrim, which are difficult to be understood, and whose ultimate issues constitute matter of deep, and, sometimes, painful anxiety.

He is driven, it may be, to a closer examination of his heart and life, and a more diligent and prayerful reading of the Scriptures, that he may account for this strange phenomenon in experience, and interpret its pregnant meaning. And Satan, ever ready to take advantage of the difficulties which meet us along the “highway of holiness,” at once interposes some artful device by which either to ensnare the christian, lead him into error, or draw him away from his moorings in the faith, the hopes, and the consolations of the Gospel. Hence, not unfrequently, disquietudes of spirit, doubts, fears, spiritual darkness, loss of confidence, and, in some instances, an inglorious and fatal surrender of our dearest privileges, and an abandonment of the high tower and sure rock of our defence.

God has fitted us, mentally and morally, for all the purposes of our being, here and hereafter. However, in the exercise of our reason, our judgment, and our memory, it not unfrequently happens that we are drawn into error by the suggestions of the devil. Indeed, it is in this direction he aims some of his most successful

attacks against those who profess holiness. To this we wish to invite attention.

The *reflex influence* of holiness should and may always be good. But alas! how often are holy men and women led into serious mishaps, and departures from the true spirit of holiness under its reflex influence. In a word, it is one of Satan's devices, to ensnare the perfect christian just at that point. Let us look into it.

Holiness is necessarily *subjective* and *objective* in its character, like the essential elements of which it is composed, and by which it is sustained. That is, there must be a *subject* in which it exists, and *objects* about and by which it is exercised. Otherwise it would cease to be an active and progressive principle, and, indeed, it could never be perfected under the present constitution of man's mental and moral nature. Hence, holiness possesses and exerts a subjective and objective influence in the case of all its genuine professors. Its *subjective* influence is restricted to the possessor, and is seen and realized in those radical changes wrought in the heart, the spirit and temper, the desires and motives of the man, under the renovating and sanctifying power of God's Spirit and grace. "Christ's kingdom is within him." This — like leaven — diffuses itself throughout his nature; and bringing under its influence all the ransomed powers of both his soul and body, it cannot fail to be seen and felt. Its *objective* influence is exhibited in the effects it produces upon those who come in contact with it, as manifested in the lives and conversation of its professors. It is seen in their works of mercy and piety, and in their labors and sufferings performed and endured for the good of man, and the promotion of the interests of the church.

Now holiness, in this twofold character, exerts a reflex influence upon its possessors. Man is a *conscious being*. Hence, not only does the Holy Ghost witness with his spirit that He, (the Holy Ghost,) sanctifies him when it is done; but such is the character of man's mental constitution, that, immediately upon such a change being wrought in the heart, he realizes a consciousness of the fact that it is done, and is now prepared to *reason* about it,—that is, to reflect upon and relate the changes which he has realized in experience.

And this he does. For so soon as the heart is cleansed from all sin, by the blood of Christ, and he realizes that he is made whole in Christ, and restored to perfect union with God, he feels constrained to tell, what "great things the Lord has done for him," and to dwell in transport upon the infinitude of God's love in having raised him from a state of *death in sin* unto a state of *perfect life in Christ*. He cries out in the expressive language of the poet:—

"O for a trumpet voice,
On all the world to call!
To bid their hearts rejoice
In Him who died for all!
For all my Lord was crucified,
For all, for all my Savior died."

"Out of the abundance of the heart the mouth speaketh."

Thus he begins the life of holiness. He enjoys it, he believes it, he teaches it, he exhibits it in the outward life by doing all manner of good, he studies it, and he thinks about it. He looks to the influence exerted upon himself, and upon those among whom he lives and circulates. All is light, and joy, and peace. He would never do anything to obscure the light, to diminish the joy, or to mar the peace he has with God, through faith in our Lord and Savior Jesus Christ. He makes the Bible the "man of his counsel," the absolute rule of his faith and practice, and a "light unto his path, and a lamp unto his feet." "He denies himself, takes up his cross, and follows Christ." "He lives by the faith of the Son of God, who loved him, and gave himself for him." Christ is emphatically his "wisdom, righteousness, sanctification, and redemption." "Jesus, all the day long, is his joy and his song," and he cries:—

"Not a cloud doth arise to darken my skies,
Or hide for one moment my Lord from my eyes:
Oh! what shall I do my Savior to praise,
So faithful and true, so plenteous in grace."

Thus he lives "praying without ceasing, rejoicing evermore, and in every thing giving thanks." "The law of the Lord is his delight; and he meditates in it by day and by night." Under the guiding and enlightening influences of the Holy Spirit, he labors

to fulfil in his life all the "righteousness of the law," and so to have a "conscience void of offence toward God and man." He goes forward doing the work of his master, confidently expecting success, and the promised blessing of the Lord upon all his labors. He sings,

"My life, my blood, I here present,
If for thy name they may be spent."

He does succeed; and not unfrequently he pauses to contemplate the wonderful achievements of divine grace in himself and others, and the "riches of the glory of that mystery, which is Christ in him, the hope of glory."

He turns the contemplative eye of the soul in upon its interior life, and studies its progress in love and faith, and in fine, in holiness. How does it affect him? What is the character of this reflex act of the mind, conducted chiefly by reflection and memory? How, and with what feelings does he retrospect his religious life? Ah! my christian friend, have you never lost ground just at this point? Have you never felt the insidious approaches of the enemy here, suggesting as the secret of this your success in the Lord's service, and as the cause of your growth in grace, some other than the right and true one? Has *self* not been brought forward prominently to view? Has not some degree of *self-complacency* been induced, while reflecting upon the fact that you are holy, and that you have been enabled to live so by God's grace?

If so, then you have been deceived by the devil. If pride, self-dependence, or self-importance, spring up, while thus remembering what God has been pleased to accomplish in and through you, as an humble and unworthy instrument, be assured Satan has perverted a wholesome exercise to your serious injury. "Without me ye can do nothing," said Christ. Let this be engraven upon your memory; and, when holding silent communion with your own heart in regard to its experiences, keep the great Searcher of all hearts constantly in view, — and you will profit by the exercise in being made more humble, and more deeply sensible of your dependence, and utter insufficiency to all spiritual goodness, aside from God's assisting grace.

The great watchword of the sanctified christian, is *onward!*

ONWARD!! ONWARD!!! Hence, he never “wearies in well doing,” but goes forward “*perfecting holiness* in the fear of the Lord.” He scarcely pauses to consider how far he has come, or how far he has yet to go. That, he confides to the Lord. But if, while travelling the “king’s highway of holiness,” when resting sweetly upon some eminence of light and glory — you should for a moment pause, and ask yourself, “whence have I come, and through what dangers and toils have I passed?” say, as did Paul, “By the grace of God I am what,” and where, “I am,” in the “king’s highway of holiness.” Give Him the glory and praise of your salvation, and sing;—

“Jesus, I *ble*ss thy gracious power,
And all within me *shouts thy name*;
Thy name let every soul adore,
Thy name let every *tongue proclaim*;
Thy grace let every sinner know,
And find in Thee their *heaven below*.”

Never allow this reflex act of the mind to engender pride or self-complacence. Think of the dust whence you came; of the deep corruptions of heart and life from which you have been delivered; and of the hell from which you have been ransomed; and say — “I live, yet *not I*, but *Christ liveth* in me.” And should you feel, while thus reviewing God’s mercies and goodness,

“The rapturous awe that dares not move,
And all the silent heaven of love,”—

pray as fervently and constantly as ever—

“*Tear every idol* from thy throne,
And *reign*, my Savior, *reign alone*.”

Beware, then, in conclusion, of this device of the devil, to take advantage of the very remembrance of any thing good or praiseworthy in past life. Let self be absorbed rather in thoughts of the wondrous achievements of God’s grace and love as exhibited in the all-sufficiency and perfect fitness of the atonement of Christ to constitute you righteous and holy, and to “preserve you blameless” unto his second coming. Let “your life be hid with Christ in

God ;" and remember, that out of God there can be no life. "Christ is the way, the truth, and the life." "He is the resurrection and the life." The Christian's life is thus truly "hid with Christ in God." This life he lives by faith, which is the gift of God. Almighty Father, Son, and Holy Spirit! May those who read these lines,

* * "The joy know
Of living thus to thee!
Find their heaven begun below,
And here thy glory see."

Alum Springs, Va.

SELECTED.

WHAT WILL PEOPLE THINK.

SECOND CONVERSATION BETWEEN MRS. L. AND AUNT MARY.

BY S. J.

Mrs. L. Good morning, Aunt Mary! I hope you are at leisure for a long talk; I have been thinking a great deal about our last conversation.

Aunt Mary. Perhaps by this time you are able to answer your own question; how we can help being influenced by others?

Mrs. L. No, it still seems to me impossible. I have been led, these few days past, to watch myself, and I find that, like the Pharisees of old, I am doing every thing to be seen of men. "What will people think?" is the question continually with me; so that I ask, and answer, and act upon it without realizing what I am doing. It has become a habit.

Aunt Mary. Do you remember the command, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Mrs. L. Yes, but I don't really know what it means. I think, however, it means something which I have never done, or attempted to do.

Aunt Mary. Have you never noticed how much there is in

the New Testament about doing and enjoying everything *in the Lord*? The grand difference between amiable moralists and the truly regenerated is not so much in what they do—they may do to a great extent the same things—but the one do all *out of God*, the other do all *in God*.

Mrs. L. There is something to me a little mystical in that expression.

Aunt Mary. The Savior says, you know, “Abide in me, and I in you.”

Mrs. L. How do people live when they thus abide in Christ, and do all things to His glory?

Aunt Mary. Their hearts have been brought into sympathy with God, and they love his will; they want above all things to see his great plan carried out. Loving the Lord, and realizing his love to them, they are happy, and long to have all men share in their happiness. They want everybody should think as well of God as they do. To this end they bend all their efforts; taking every occasion to manifest their love, and express their confidence in His wisdom, power and benevolence. Their whole deportment is a manifestation of the grace of God, and thus honors him, just as a correct and obedient child reflects honor on his parents.

Mrs. L. I thought I had some love to God, but I do not know what it is to have this full sympathy with him. I thought I had some desire that God should be honored, yet I see that my own reputation has always been uppermost in my mind.

Aunt Mary. That is the reason you find it so difficult to escape the influence of the world. There is no possibility of escape, except by coming under a stronger influence. “The strong man armed keepeth the palace, till a stronger than he shall come upon him.”

Mrs. L. How can I come under that stronger influence, so as to be saved from this great sin?

Aunt Mary. Believe on the Lord Jesus Christ and thou shalt be saved.

Mrs. L. The words of the Savior now come to my mind with great force; “How can ye believe, who receive honor one of another, and seek not the honor which cometh from God only?”

Aunt Mary. Yes, he here declares plainly that whoever seeks the praise of men instead of the praise of God is in no state of mind for the exercise of faith; and as every spiritual blessing comes through faith, he is shut out from all true and right religious feeling.

Mrs. L. It is said in Scripture that the fear of man bringeth a snare,—so does the desire of praise.

Aunt Mary. They that will be rich—whether it be in gold, or in golden opinions—fall into a snare, and into many foolish and hurtful lusts, which drown men's souls in perdition.

Mrs. L. But I suppose, Aunt Mary, you would not have me absolutely indifferent to the opinions of others?

Aunt Mary. I would have the desire of pleasing others, merged—swallowed up—in the one great desire of pleasing God. The Psalmist says, “I have set the Lord always before my face.”

Mrs. L. I suppose it is right for me to desire the praise of men provided I desire the approval of God more?

Aunt Mary. That does not exactly convey my idea. According to the spirit and precept of the Bible, God is to be the one great object before us; “he is to be the reason of our doing or not doing from morning to night.”

Mrs. L. But should not the wife please her husband, the children their parents, and are we not told to submit ourselves one to another, and to be courteous?

Aunt Mary. Yes, but always *in the Lord*.

Mrs. L. How is this to be done?

Aunt Mary. If we are taught by the Spirit we shall learn to look upon all our dear relatives and friends as belonging rather to God, than to us, and shall love them rather for his sake, than our own. We shall regard all the duties growing out of the several relations of life as so many things which God has given us to do for his children, and consequently as so many methods and opportunities of showing our love to him.

Mrs. L. Then the child must not make it the main object of life to please his parents, and the wife must not be always studying to please her husband?

Aunt Mary. We are commanded to obey our parents *in the Lord*, and to marry *in the Lord*.

Mrs. L. Then where the family duties are discharged in the most perfect manner,—where the children bask in the smile of their parents—and the parents live for them, and for each other—is there nothing good in this?

Aunt Mary. It is only self-love, refined and expanded, God is not there. They live and move and have their being in each other, when they ought to be living in and for God.

Mrs. L. If the love of God triumphs entirely in the heart, will it absorb the natural affections? so that we shall not love our own families any better than others?

Aunt Mary. I think this would not be the result; because God has established the family relations, and given these natural affections. All that he gives is good, provided it be enjoyed *as His gift*, and not separated from him. You recollect Paul mentions as one result of heathenism, that they were without natural affection.

Mrs. L. You admit that I may regard my family and friends with a peculiar affection; then to seek their approbation seems a thing inevitable. But I suppose I think too much of it; how can I hope to be just right in this matter?

Aunt Mary. This is one of those theoretical difficulties, which holy love will remove. The moment you give yourself up fully to the Lord, and the Spirit witnesseth with your spirit that you have done so, the love of God being shed abroad in your heart, it will become easy and natural for you to love every one of his creatures for his sake, and to please them chiefly for the sake of pleasing him.

Mrs. L. Ah, I fear that the desire of pleasing my family and friends has never had so noble an end as this! Yet it must be right. I wish I could feel so.

Aunt Mary. You can, my dear, for God commands you to feel so, and at the same time offers you the needful grace. I met with this remark, in a book I was reading the other day, “We must take sweetly the command and the grace together.”

We will, if permitted, talk further of the matter another day.—*Advocate and Guardian.*

ORIGINAL.

THE DUTY OF PRAYING WITH THOSE WE VISIT.

BY A "LOVER OF PRAYER."

The following communication is from a highly esteemed correspondent. The subject on which it treats cannot fail to interest our readers. Of the value and importance of prayer there can be but one sentiment prevailing among those who are walking in the King's "highway." Whether, however, the practice of praying *invariably* with both those whom we visit and are visited by, is to be regarded as a rule for *universal* adoption, is a point on which there may be some honest diversity of opinion. Let every one be fully persuaded in their own minds. Our correspondent testifies that the Divine blessing has attended the performance of what she has deemed her duty — and no one acquainted with her will doubt her testimony. — ED.

BROTHER DEGEN, — I noticed in the last Guide the following reference to an observation made by a sister : — "When I first submitted myself to God, it was suggested that I ought to pray with all that I visited, and with all that visited me ; but after practising this awhile, I concluded that God did not require me to pray with every one, as I had commenced doing," &c. The decision expressed by the writer of the above paragraph is so different from that which, under similar circumstances I was led to make, and in abiding by which I have enjoyed a sense of the Divine favor, that I feel constrained to refer to it. Some time after I consecrated myself entirely to the Lord, it was suggested to me that I ought to make it a general rule to introduce prayer whenever I visited or received visits, either by praying myself or seeing that some one of the company did. Though but a child, for it was at a very early period when I sought and found the pearl of perfect love, I was fully persuaded that the suggestion was from the Lord, and I have never deviated from this rule since. It is now 30 years or more since I adopted this practice among my young associates, and I have never yet had a single doubt but that the Lord directed me to its performance. When this duty was suggested to me, my first thought was to avoid it by not making any visits. This, however, the Spirit would not allow me

to do, but enjoined visiting as a duty to be performed in the name of the Lord. No longer doubting that it was the will of my Heavenly Father, I consented; and I have the consciousness of not having made an unprofitable visit since that time. The habit has saved me from drinking into the spirit of the world; while the remembrance that I should have to pray with the company before parting, has made me more guarded in my conduct and conversation. It has also led me to offer myself up anew upon the altar, while my heart was going out in prayer to God that those with whom I was visiting might receive some especial benefit from the interview. O what relief and comfort I have found as I have taken the whole company in the arms of my faith, and borne them away in prayer to Jesus. If ever I was blessed and assisted of the Lord, it has been when with a heart drawn out in tenderness and love for the souls around me, I have been enabled, in self-annihilation, to make the most pointed appeals to their consciences, and then to present their cases to the throne of heavenly grace. The custom of offering prayer when visiting has been handed down to us from our fathers, especially since Wesley's day. Mr. Bramwell prayed six times during a visit that he made with a christian family, while on his way to conference. Mr. Fletcher prayed about as many times during a visit with a brother who brought him intelligence from the mission in America. Ann Cutler, who was the means of saving souls wherever she went, prayed so much that she was called praying Nanny. Sammy Hick is another example, and I could mention many more. I am acquainted with one of our most successful ministers of the present day who has practised this for years in populous cities; his wife, a holy woman, has also done it, not only with those who have made her a visit, but even with those who only *called* upon her; and I have frequently heard it remarked that she was always rendered an instrument of great good in the church wherever her husband was stationed. The secret of their success seemed to be their faithfulness in prayer and visiting.

I have seen all in several seminaries converted in answer to prayer, where this custom was adopted. I have also seen hundreds of souls converted and sanctified, directly through this

agency—and shall the custom be now condemned in our church, and discontinued, or shall it be defended?*

“Prayer is the christian’s vital breath,
The christian’s native air;
His passport through the gates of death,
He enters Heaven with prayer.”

ALBANY, Sept., 1853.

Poetry.

ORIGINAL.

A POETIC LETTER.

PUBLISHED BY REQUEST.

[The following is an extract of a letter written by an elderly minister of the N. W. Indiana Conference, to his youthful friend in the gospel.]

Two score and nine of annual rounds
Have told their tale for me. Alas! what poor
Returns they make of love, and holy works
Of love! Still, works of love — have filled my hands —
My heart — one score and thirteen rounds. To tell
Christ’s love, in youth, and age alike, has been
My utmost joy. Timeworn, and hoary now,
I look with parent’s yearning love at home —
With pastor’s care abroad. More bless’d I grow,
As older still — more peace, and joy, and love
I feel. O, for a perfect love, that scorns
The fear of death, that always triumphs through
His grace, whose “blood,” can make us “*pure in heart!*”
Enough, my Lord, enough! and yet I sigh
For more. Restless, in creature good, I still
Repose in God alone. To these repose,
Makes better speed. To lay the whole of being,
Gifts, and graces underneath the bleeding

*We fear from this remark that our correspondent has misapprehended the meaning of the writer whose words she quotes at the commencement of her communication. That writer, we know to be a *lover of prayer*, and instead of condemning its practice in the Church, she would stoutly contend for it.

Cross, and linger there, and drink, and feast, but
 Makes us work for God the more. To cleave
 To Christ, and ne'er depart, adds wings to waft
 Us on to heaven. To trace the sighing "vale
 Of Baca" quite, but makes us mount aloft
 To "Pisgah" heights, and tread serene, at will,
 On Tabor's glowing tops, — in fellowship
 With God, and Christ.

The love to God we feel
 Bespeaks alike our christian love to man : —
That, perfected — *this* sweeter grows by far.
 The debt we owe to God, we pay to man ;
 And feel the bliss untold, that love bestows —
 The foretaste sweet of heaven, where God rewards
 The holy, willing toil. This is a work
 So pure, so vast, so high, that angel hosts
 Above might emulate ; — of honor more
 By far, than royal crowns and diadems
 Can yield : — To follow Christ with lowly steps,
 In quest of 'wilderer sheep, — with passion all
 Like his — in sympathies Divine, to lead
 Their erring feet from wilds of sin to folds
 Of grace — to pastures green with free supplies.

Of late * I saw thy thoughtful brow
 When solemn vows 'scaped from thy lips, — *alone*
To be for God — to do His work entire :
 To watch for souls with shepherd's care sincere —
 To watch, as one, whose dread account must pass
 Review, when Christ "the Shepherd Chief" shall come.
 And O ! amid assembled hosts, to hear
 His voice — "Well done !" to come at last from fields
 Of holy toil, where many tears distilled in grief,
 To fertilize the seeds of precious worth :
 With many sheaves up-borne in arms, to come,
 And shouting, enter through the gates of light,
 And see His smile, whose hand awards "the crown
 Of life," were quite enough for thee and me.

REV. J. S. H.

R. HARGRAVE.

* When ordained elder by Bishop Baker, in Terre Haute, Indiana.

Christian Experience.

ORIGINAL.

"EVERY DAY EXPERIENCE."

(CONTINUED FROM PAGE 105, VOL. XV. OF THE GUIDE.)

Jan. 1, 1844. Endure as well as execute; "Lovest thou me?" These were my first waking thoughts this morning; or rather, at the moment of waking, these words passed distinctly through my soul, and made a deep impression. Their force and adaptedness to my temperament and disposition, and to the present exigencies of my case, I at once saw and comprehended. I praise my Father for the instruction thus plainly conveyed to my mind, and in connection with the delightful words "*Lovest thou me?*" From love to Thee, what can I not endure, with patience, with resignation, yea, with cheerfulness?

March 17. Again the season of the year returns in which I sought and found the Lord; the Lord powerful to save; strong to deliver. Truly the change wrought in my soul was a great change; it was a transfer of my affections from earth to heaven, from self to God.

May 5. In my chamber, where I received, five years since, the baptism of the Holy Ghost, (as I believe,) here, in the same spot, and sitting in the same chair, and with the same New Testament in my hands, I desire to-day to renew my consecration to the Lord, soul, body and spirit; to be his, and his alone, and his forever.

Aug. Watched last night with a young lady; her last night on earth; the child of a praying mother, but without hope. While praying with and for her, during the night, I realized the privilege given us, of asking in the name of Jesus, and for his sake, the salvation of the soul. I believe I prayed for her in faith, and my faith rested in the assurance that God heard my prayer, and my soul was comforted.

Dec. I have learnt of late the value of the Scripture, "Do good and lend, hoping for nothing again," not even thanks. A painful experience of ingratitude has impressed the passage deeply on my mind. It has also shown me the beauty of the Scripture, "Whatsoever ye do, do it heartily, as unto the Lord, and not to man."

May 3, 1845. Was privileged to look through a microscope, and found my admiration of God, in the works of his hands greatly increased. Surely, there is a world of wonders beneath us, too small for the natural eye to discern, no less than above us, which we cannot perceive. Saw scales of fish, so small as to appear like motes to the naked eye, yet on viewing them through a microscope, they had regular shapes, and were adorned with parallel lines, and other forms of beauty. Saw also the workmanship of a hair of the head, and found it more easy than ever before to realize, that "the hairs of our head are all numbered," so much skill being displayed in its structure.

Sept. 29. Have experienced for some weeks past an oppression of spirits; a painful sense of my infirmities; a struggling for spiritual freedom and ease of mind. My cares seem too much for me at times, responsibilities too great, and I do not breathe the air of freedom as formerly. In this state, how blessed to look to Christ, to be saved by Him alone, and not by my own works, or good feelings. Saved by Christ! saved by Christ! this is my comfort, my joy, my support.

Oct. 13. "Comfort the feeble minded; support the weak." By the instruction coming through this passage, I called to-day on a sister in Christ, whom I found greatly in need of sympathy, and my recent experience enabled me more fully to enter into her feelings, than I could otherwise have done. I see more and more clearly that all the states of mind through which I am led, are good and profitable for myself, and for my usefulness, as one of the members of the spiritual household.

Feb. 19, 1846. I have often wondered, in reading the life of Madam Guyon, how she could so welcome the every day evils and crosses of life. This week I have had a new experience and new light relative to the crossing events of life. I have felt formerly under a necessity somehow of reproving, when wrong is done.

But reprove, reprove, reprove, and still the evil in some shape comes. Mistakes, losses, grievances, things out of season, &c., &c., must and will take place. Now the lesson comes to me to receive all patiently, and keep my own spirit in peace, let what will happen. Whereas, reproof for accidents and trivial occurrences, and losses, does not mend the evil thing that has happened, neither prevent the occurrence of similar evils, and does no good to the offender, and does positively disturb my own peace of mind. I will, hereafter, consider it my privilege to preserve my spirit in peace, let what will happen. "*Endure* as well as execute," is the language of God to me.

March 7. For two weeks have realized an increase of holy love and delight in God; increased happiness in my family; a readiness to overlook the wrong doing, and appreciate the good; a certain joyousness of feeling, a renewal of my youthful strength and hilarity; but all connected with God. Have had my newly discovered principle of welcoming evil, severely put to the test, and found it good, or certainly a help to my feelings.

V. W.

ORIGINAL.

THE SPELL BROKEN.

BY H.

DEAR BROTHER DEGEN, — Although a stranger to you, excepting as a subscriber to the Guide, I believe you will pardon me for addressing to you these few lines, which have been elicited by a sense of gratitude, which I feel both to God and yourself. For weeks past, I have been following the Lord "blindfold." I felt it the greatest desire of my soul to be a perfect Christian, to possess all the mind of Christ. I felt that I loved my God far above *every other object*, and could say in all things, "*Thy will be done, and not mine.*" This state of feeling, I knew could be none other than the work of the Holy Spirit; and yet, I feared I was not as I knew I had been, in a sanctified state. I had not the Spirit of

God bearing witness with mine, that this was my state. I mourned and wept in secret, lest I had grieved that Spirit, that I so much loved and prized. No company afforded me pleasure but such as loved this precious doctrine, and would make it the theme of conversation : of persons of this description however I found but few. To-day, being alone with my small children, I resolved to spend as much of my time as practicable in prayer and reading. In the morning I wrestled long with God for a *clear evidence of sanctification*. My heart was cheered, I felt assured that I loved God with all my heart ; and yet a cloud seemed to rest upon my mind, and I could not confidently say, "*this is perfect love*." This evening I looked around to find something suitable to my feelings, and my eye rested upon the September number of the Guide. I immediately resolved to read that. As I perused its pages, every article seemed penned for me. I continued reading till I reached the close of the article headed, "Camp Meeting Reminiscences." I could read no more, but went to my closet to praise God that the spell was broken. I blessed and praised his holy name, *loved and adored*. I prayed for the greater success of the Guide, and that it might never want for a suitable editor or patrons. I resolved to get one subscriber before I sent on my subscription, even if at my own expense. Had my efforts proved successful, I should have sent you many, many more than I have. I feel that I owe to the Guide a debt of gratitude I can never pay. My own heart has been so often blessed, that I hail its arrival with peculiar delight. Had I the pen of a ready writer, I should take pleasure in giving you a brief history of the loving kindness of the Lord, in leading me to see and feel the need of "holiness of heart ;" and how mercifully He has preserved me from falling back into the love of the world and conformity thereto. I leave it with you, to use these few lines as you may deem best. I have written them, thinking they might encourage some one, who like myself, may be engaged in conflict with the enemy of souls, to persevere in hope, and not so easily yield their confidence ; for it "hath great recompense of reward." May the God of all grace continue to bestow upon *you more abundantly* the sanctifying influences of his Holy Spirit.

Yours, in the bonds of perfect love.

The Missionary Work.

ORIGINAL.

FRANCE.

BY REV. W. BUTLER.

THE French nation occupies a position of great importance both in the civil and religious world. Her influence among the nations is only inferior to that exercised by the United States and England. She is the right arm of the Papacy, and the very soul of the Romish *Propaganda*—nearly two-thirds of the whole income of that institution being received from her people; and she supplies more than one-half of those zealous missionary priests who are endeavoring to extend her faith throughout the world. The movements of such a people operate powerfully on all Christendom, and every attempt to evangelize them ought to be regarded as of the very first importance.

The earliest information we have of France, (or *Gaul*, as she was then called,) exhibits her in a state of frightful prostration before the terrifying and sanguinary superstitions of the ancient *Druids*. Her rise as a kingdom was rapid under the intrepid Clovis, the valiant Charles Martel, and the wise and great Charlemagne. The victorious arms of Charles Martel, in the sixth century, saved Western Europe from being overrun by the desolating scourge of Mahomedanism. While under Charlemagne, France rose to be an empire of great extent, enjoying a large amount of popular liberty. During the reign of Louis XIV., France reached a position of great splendor—and then began that series of frightful revolutions which have filled so large a space in the annals of Europe during the past 60 years.

With all their intense desire for freedom and republican institutions, and after spending millions of treasure and shedding torrents of human blood in the attempt to attain it, they now seem as far from its realization as ever. Society has no evangelical basis on which to rest, and for want of this, the excited and restless people

are unable to free their country from the curse of Sisyphus, in rolling their liberty toward a summit of imaginary and illusive perfection, from which it bounds suddenly downward, into the lowest deep of military despotism, or hopeless anarchy.

The introduction of Christianity into France, must have been very early. St. Paul mentions his "journey into Spain." In going from Italy to Spain by land, he must needs go through France, and it is not improbable but that some good seed may have been sown there even by Apostolic hands. The conversion of Clovis, through the instrumentality of his Queen, Clotilda, in the fifth century, was the means of overthrowing the idolatry of the Franks, and securing their general reception of Christianity. The conquests of Charlemagne, carried Christianity northwards; beyond those conquests all was idolatry in the North and East. France owes the birth of her Christianity, under the influence of Polycarp, to Nicetus, the ancient martyr Bothinus, and the pious Réuce. Familiar with persecution at an early age, the Church saw, without surprise, Blandina weary her executioners; Saretus and Alexander, whilst at the stake, encouraging and strengthening their brethren, who were shortly to follow in their steps. In the third century, evangelists arrived from Italy, and founded churches at Paris, Tours, Toulouse, &c. In the fourth, the Church extended herself from Bordeaux to Strasbourg; the Rhine brought zealous missionaries, and well deserves the title of "The Priest's Highway;" Ireland (long before zealous for the Gospel,) sent them the devoted Fridolinus; whilst the fifth century closes with the baptism, if not the conversion, of Clovis, the Sicambrian king. St. Bemis, Védaste, Médard, Gregory of Tours, and Radegonde, characterize and illustrate the sixth century. In the seventh century, we find St. Elois, the friend of the good King Dagobert, the Bishop of Noyons and of Tourney. But already had corruptions crept in among the clergy. Brunehaut and Fredigonde rival one another in wickedness—ecclesiastical dignities are sold by auction, and the intervention of Gregory I. took place. In the eighth century, the Church received a vigorous impulse by Charlemagne, who appreciated the value of the Bible. But the resuscitation was of short continuance. The Church amassed wealth, but

rapidly decreased in spiritual life, and with steady steps the abuses of the Papacy were introduced. Valdo, and the poor brothers of Lyons, and afterwards the Albigenses, sought in vain to produce a reform of the many crying abuses. In answer to their cries the stake is prepared, the military force is called out, and half of France is either stained with blood or covered with ashes. In the fifteenth century, reform was unanimously called for, and even before Luther's voice resounded through Germany, the Reformation opened in France, through the labors of Lefèvre and Farel in the University of Paris. Bricourt, the Prince Bishop of Meaux, and Margaret, sister of the reigning king, were among their first converts. And thus, neither to Switzerland nor Germany, but to *France* belongs the honor of having begun the great Reformation. And when in the sixteenth century the movement found a leader in the person of the accomplished Calvin, half the nation rose under the influence of his powerful voice, and for a time, it seemed as if the whole of France would unite in the so much needed and desired reform. But the power of Popes, Kings, Rome and the Inquisition, arrested the movement, and 250 years of persecution and bloodshed have succeeded in darkening that light which John Calvin had been, under the Divine guidance, the remarkable instrument of diffusing. The rejected Reformation and its persecuted preachers were driven South, and found a home in Switzerland. Ample opportunity has been afforded to the Church of France to present her martyrs for "the truth of Christ" — of this the terrible persecutions of the Huguenots, St. Bartholomew's Day, (in 1572,) and the Revocation of the Edict of Nantes, in 1685, by Louis XIV., is awful evidence. Henry IV., by the Edict of Nantes, in 1598, gave the French Protestants religious liberty and equal rights, but the bigoted Louis XIV. revoked this Edict, and thus gave up the Protestants to unmitigated persecution. Hundreds of thousands of them sought shelter in foreign countries, and the rest were long exposed to every form of persecution that a brutal soldiery could inflict. The Revolution, 1791, placed them at last on a footing of equality with their fellow-citizens.

In France, there have been some developments of spiritual life

of the very richest character. The names of Philip De Morney, Marquis De Rentz, Pascal, Cath. Adorna, Madam Guyon, and Fenelon, (some of them witnesses of Perfect Love,) evidence this — and there are some there in the present day who, for moral excellence, are not unworthy of being ranked with these.

The population of France, according to the late census, amounts to 35,781,628 souls—fourteen-fifteenths of the number are reckoned as belonging to the Romish Church. The clergy of that Church are 14 Archbishops, 66 Bishops, and nearly 40,000 inferior clergymen, which are sustained at a yearly expense to the State of £1,170,780.

It is rather difficult to obtain the exact statistics of French Protestantism. The Reformed (or Calvinistic) Church, and the Lutheran Church, are both endowed by the State, at an expense of \$150,000 per annum. Besides these, there are Protestant Dissenting bodies, as the Independents, the Presbyterians, the Congregational, Baptist, Moravian and Wesleyan Churches. The Lutheran Church is chiefly situated in the Rhenish and N. Departments. The Reformed occupy the S. Departments. The Baptists are in the North and N. E., and the Methodists chiefly in the South and S. E. The total number of Protestant pastors in France, belonging to these various denominations, as near as the writer can ascertain, is 836, who exercise their ministry among a French Protestant population of over two million souls. This is a considerable increase upon their numbers twenty-five years ago. Large portions of the community in various places, have come over from Popery during that period. A most gracious revival is now in operation, under the agency of the Wesleyans in the South. The President of the French Methodist Conference has lately stated that during the past ten months more than 350 have been converted to God, in connection with that awakening — and still the work progresses. It has now extended as far as Nice, along the very path trod by the persecuted Huguenots when fleeing from Popish vengeance 250 years since.

The revived piety of the French Protestant Churches, now supports more than forty different religious and benevolent societies to extend the Kingdom of God in France, as well as in other

parts of the world. One stretches out its hand to the heathen of South Africa and the Antilles; another gathers the fatherless of both sexes, relieves the poor, tends the bed of sickness, and visits those who are in prison. One addresses itself to Romanists; another to the Jews; another seeks out the scattered Protestants; some circulate the Word of God, and others disseminate tracts and other good books; schools and churches are aided by two other societies. 'Tis true the efforts of these societies are on a small scale when compared with those of England and the United States, but they are all good, and all are honored by the great Head of the Church.

Trials may await the little flock of God in France, but "a good work" has been begun, and our confidence is that, notwithstanding the restraints which may be interposed, the great Shepherd of the Sheep, will carry it on until regenerated France shall come forth to do her part in the subjugation of the world to the Cross of Christ. Amen.

Westfield, Mass., Oct. 6th, 1853.

ON ASSURANCE.

To be assured of our salvation, Augustine saith, is no arrogant stoutness; it is our faith. It is no pride; it is devotion. It is no presumption; it is God's promise. — *Bishop Jewell.* 1570.

If the ground of our assurance rested in and on ourselves, it might justly be called presumption; but the Lord and the power of his might being the ground thereof, they either know not what is the might of his power, or else too lightly esteem it, who account assured confidence thereon presumption. — *Gouge's Whole Armour of God.* 1647.

The greatest thing that we can desire, next to the glory of God, is our own salvation; and the sweetest thing we can desire is the assurance of our salvation. In this life we cannot get higher, than to be assured of that which in the next life is to be enjoyed. All saints shall enjoy a heaven when they leave this earth; some saints enjoy a heaven while they are here on earth. — *Joseph Caryl.* 1653.

It was a saying of Bishop Latimer to Ridley — “When I live in a settled and steadfast assurance about the state of my soul, methinks then I am as bold as a lion. I can laugh at all trouble; no affliction daunts me. But when I am eclipsed in my comforts, I am of so fearful a spirit that I could run into a very mouse-hole.” — *Quoted by Christopher Love. 1653.*

And hereby we *know* that we are of the truth, and shall assure our hearts before him. — 1 *John* iii, 18, 19.

Editorial Miscellany.

THE BLESSING MAY BE LOST.

ALAS! how many of those who read these words, could furnish from their own past experience a sad corroboration of the truth here expressed. Yes, IT MAY BE LOST. We do not say that it need *necessarily* be lost. Far from this. We know of many of God's dear children, who have been enabled day after day, for successive years, to say — “Jesus saves me.” “He preserves me blameless.” “He is my refuge and my fortress; my God, in him will I trust.” He does “deliver from the snare of the fowler.” But while we admit the possibility of retaining this grace, we cannot, and would not, conceal the fact that it may be lost. The knowledge of our danger will constitute, to a good degree, a safeguard against it. Keep this danger constantly before your mind. Inscribe upon the tablet of your memory those words of the Apostle: “Let him that thinketh he standeth *take heed* lest he fall!” “TAKE HEED, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” “If any man draw back, my soul shall have no pleasure in him.” Thus impressed with a sense of your danger watch unto prayer — and while you run the race that is set before you, keep “*looking* unto Jesus.” You may be tempted, but while you make Christ your strength you are safe.

“Unless the fold we first forsake,
The wolf can never harm.”

Our danger then, lies in forsaking the fold — in relaxing the faith by which we cling to Christ. There are many things that tend to this result. We are brought into daily contact with unbelief, in every form; temptations arise from sources of which we never dreamed — the “accuser of the brethren” first attacks, and then in the excitement produced by the assault, charges us with having yielded to him; and thus induces us to “cast away our confidence which hath great recompense of reward.” And then again we are not always careful to stimulate our faith by frequent devotional exercises, and those works which, while they should never take the place of, invariably accompany a genuine faith.

Realizing these dangers, we feel a deep solicitude for those who have recently commenced to travel in the King's highway. Oh, beloved! abide in Christ. Keep yourselves in the love of God. "This," as Mr. Wesley justly remarks, "is the highest gift of God — humble, gentle, patient love. The heaven of heavens is love. There is nothing higher in religion; there is in effect nothing else. Settle it then in your heart, that, from the moment that God has saved you from all sin, you are to aim at nothing but more of that love described in 1 Cor. xiii." To aid you in this blessed work, we subjoin a few of its *tests*, as contained in Mr. Fletcher's "Address to Perfect Christians:—"

1. Love is humble. "Be, therefore, clothed with humility," says Mr. Wesley. "Let it not only fill, but cover you all over. Let all you speak and do show that you are little, and base, and mean, and vile, in your own eyes. As one instance of this, be always ready to own any fault you have been in. Be open and frank when you are taxed with any thing. Let it appear just as it is; and you will thereby not hinder, but adorn the Gospel."

2. Humble love becomes "all things" (but sin) "to all men," although it delights most in those who are most holy. Ye may and ought to set your love of peculiar complacence upon God's dearest children. Upon those who, like yourselves, "excel in virtue;" because they more strongly reflect the image of the God of love, the Holy One of Israel. But, if ye despise the weak, and are above lending them a helping hand, ye are fallen from Christian perfection, which teaches us to bear one another's burdens, especially the burdens of the weak.

3. "Where the loving Spirit of the Lord is, there is liberty." Keep therefore at the utmost distance from the shackles of a narrow, prejudiced, bigoted spirit. The moment ye confine your love to the people who think just as you do, and your regard to the preachers who exactly suit your taste, you fall from perfection and turn bigots.

4. Love, pure love, is satisfied with Supreme Good — with God. "Beware, then, of desiring anything but Him. Now you desire nothing else. Every other desire is driven out. See that none enter in again. "Keep thyself pure;" let your eye remain "single, and your whole body shall be full of light." Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or the imagination; no desire of money, of praise or esteem; of happiness in any creature. You may bring these desires back, but you need not; you may feel them no more. Be patterns to all of denying yourselves, and taking up your Cross daily. Let the constant language of your heart with regard to pleasure or pain, honor or dishonor, riches or poverty, be

"All's alike to me, so I
In my Lord may live and die."

5. The best soldiers are sent upon the most difficult and dangerous expeditions; and, as you are the best soldiers of Jesus Christ, ye will probably be called to drink deepest of his cup, and to carry the heaviest burdens. "Expect contradiction and opposition," says the judicious divine whom I have just quoted, "together with crosses of various kinds. Consider the words of St. Paul, 'To you it is given in the behalf of Christ, (for his sake, as a fruit of his death and intercession for you,) not only to believe, but also to suffer for his sake.' Phil. i. 29. Love can never do nor suffer too much for its Divine Object. Be then ambitious like St. Paul, to be made perfect in sufferings."

6. Love is modest: it rather inclines to bashfulness and silence than to talkative forwardness. "In a multitude of words there wanteth not sin," be therefore slow to speak, nor "cast your pearls before" those who cannot distinguish them from pebbles. Nevertheless, when you are solemnly called upon to bear testimony to the truth, and to say what great things God has done for you, it would be cowardice or false prudence not to do it with humility. If diamonds glitter, if

stars shine, if flowers display their colors, and perfumes diffuse their fragrance, to the honor of the Father of Lights and Author of every good gift—if, without seeking, they disclose His glory to the utmost of their power,—why should ye not go and do likewise?

7. Love or “charity,” rejoiceth in the “display of an edifying truth.” Fact is fact all the world over. If you can say to the glory of God, that you are alive and feel very well when you do so, why could you not also testify to his honor, that you live not, but that Christ liveth in you, if you really find that this is your experience?

8. If you will keep at the utmost distance from the vanity which proved so fatal to good King Hezekiah, follow an excellent direction of Mr. Wesley: When you have done anything for God, or “received any favor from Him, retire, if not into your closet, into your heart, and say, ‘I come, Lord, to restore to thee what thou hast given, and I freely relinquish it, to enter again into my own nothingness. For what is the most perfect creature in heaven or earth in thy presence, but a void, capable of being filled with thee and by thee, as the air which is void and dark, is capable of being filled with the light of the sun? Grant, therefore, O Lord, that I may never appropriate thy grace to myself, any more than the air appropriates to itself the light of the sun, who withdraws it every day to restore it the next; there being nothing in the air that either appropriates his light or resists it. O give me the same facility of receiving and restoring thy grace and good works! I say, thine; for I acknowledge that the root from which they spring, is in thee and not in me.’ The true means to be filled anew with the riches of grace is thus to strip ourselves of it; without this it is extremely difficult not to faint in the practice of good works.” “And therefore, that your good works may receive their last perfection, let them lose themselves in God.”

9. Would you see this deep precept put in practice? Consider St. Paul. Already possessed of Christian perfection, he does good works from morning till night. He warns “every one night and day with tears.” He carries the Gospel from east to west. Wherever he stops, he plants a Church at the hazard of his life. But instead of resting in his present perfection, and in the good works which spring from it, he grows “in grace, and in the knowledge of our Lord Jesus Christ,” unweariedly following after, if that he may apprehend that perfection for which he is apprehended of Christ Jesus,—that celestial perfection of which he got lively ideas, when he was “caught up to the third heaven, and heard unspeakable words, which it is not lawful for a man to utter.”

TO CORRESPONDENTS.—We have several communications on hand, most of which will appear in due course of time. Correspondents must not feel aggrieved if occasionally we lay a communication “under the table.” While there are few really destitute of excellencies, we receive many which require to be recast and rewritten before they can go in type—and we have not always time to do this. We trust we enjoy the confidence of our contributors, and if in the exercise of our best judgment, we should commit an error, we hope it will be viewed in a charitable light.

TRACTS ON HOLINESS.—We would call the attention of our readers to the advertisement on the cover. The want of such tracts has long been felt. We have purchased all that are to be found in this city. As we have but a limited quantity, our friends will do well to send in their orders without delay.

LITERARY NOTICES.—We have received several books, but for the want of room must delay our notice of them till our next issue.